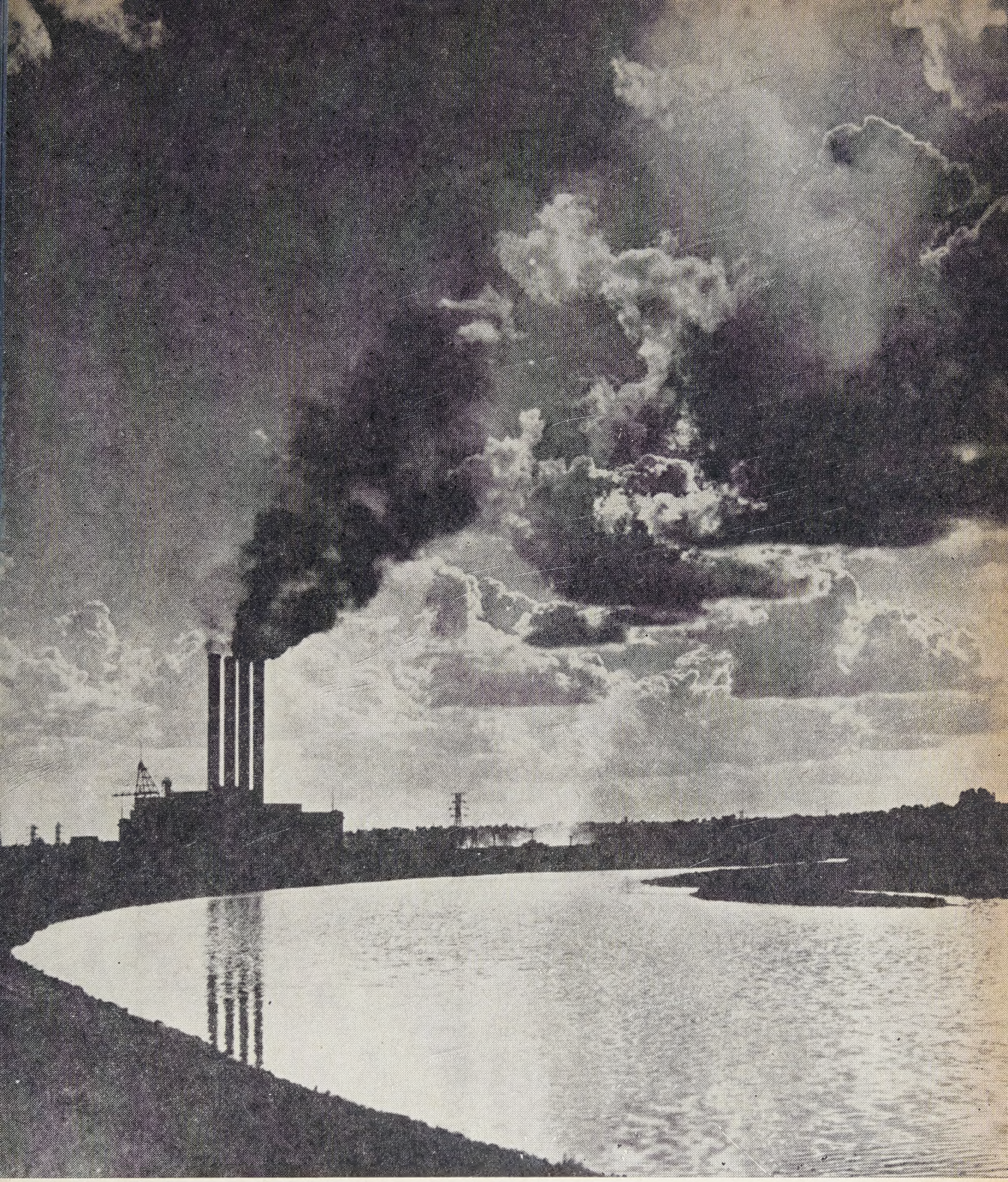

Labor Sunday - September 4

"... When you work with love you bind yourself to yourself, and to one another, and to God." - Gibran

PACIFIC LUTHERAN THEOLOGICAL SEMINARY JAN 1 1961

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A Litany for All Workers

O GOD, WHO HAST MADE us a royal priesthood, that we might offer unto thee prayer and intercession for all sorts and conditions of men, hear us as we pray:

For all who toil in the burden and the heat of the day, that they may enjoy the rewards of their industry, that they may not be defrauded of their due, and that we may never cease to be mindful of our debt to them, remembering with gratitude the multitude of services which must be performed to make our life tolerable:

We pray thy grace and pledge our concern, O God.

For those who have authority and power over their fellow men, that they may not use it for selfish advantage, but be guided to do justice and to love mercy;

We pray thy grace and pledge our concern, O God.

For those who have been worsted in the battles of life, whether by the inhumanity of their fellows, their own limitations, or the fickleness of fortune, that they may contend against injustice without bitterness, overcome their own weakness with diligence, and learn how to accept what cannot be altered with patience:

We pray thy grace and pledge our concern, O God.

For teachers and ministers of the word, for artists and interpreters of our spiritual life, that they may rightly divine the word of truth, and not be tempted by pride or greed of any ignoble passion to corrupt the truth to which they are committed:

We pray thy grace and pledge our concern, O God.

For prophets and seers and saints, who awaken us from our sloth, that they may continue to hold their torches high in a world darkened by prejudice and sin, and ever be obedient to the heavenly vision:

We pray thy grace and pledge our concern, O God.

O Lord, who hast bound us together in this bundle of life, give us grace to understand how our lives depend upon the courage, the industry, the honesty and integrity of our fellow men; that we may be mindful of their needs, grateful for their faithfulness, and faithful in our responsibilities to them, through Jesus Christ our Lord.

Amen.

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For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

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The Council Goes to Work

By Wilfred Bockelman

ARMED WITH A 27-PAGE AGENDA, 17 pages of exhibits, and numerous documents for reference, the 45-man Church Council of The American Lutheran Church literally and figuratively rolled up its sleeves during three and one-half hot August days for the most important meeting since the ALC was organized in Minneapolis last April.

Meeting Aug. 3-6 in the ELC's fourth-floor conference room adjacent to the office of President Fredrik A. Schiotz, the 21 laymen and 21 clergymen began by analyzing their duties. Their actions ranged all the way from setting time and place for the next church convention, appointing representatives to the assembly of the World Council of Churches in India in 1961, and giving tentative approval to the establishment of an American Lutheran Church in Copenhagen, Denmark, to discussions on how best to call a pastor and whether or not a congregation should use a non-Lutheran hymnal. It's a bit dangerous to say that one board deals chiefly with the spiritual affairs of the Church while another deals with business affairs, for in the Church, business affairs are also spiritual affairs. Nonetheless, the fact remains that the first constitutional assignment of the Church Council is to be "responsible for the leadership and supervision of the Church in all spiritual matters not otherwise assigned," whereas the Board of Trustees, for instance, is charged with the "general management and control of the business affairs of The American Lutheran Church."

In other words, the Church Council does not concern itself with budgets or programs. Its main task is to see to it that the Church does the work of the Church, and to that end, the constitution states, it "shall periodically review the work of the Church and make such recommendations to any board, institution, or agency of the Church as it deems wise."

Membership of the Church Council is composed of the president of the Church, the vice-president, the presidents of the 19 districts, one elected lay representative from each district, and three pastors and three lay representatives elected at large.

Although the new Church will have a strong constituency in the Middle West Farm Belt, only one of the lay members of the Council is engaged in agriculture. Other occupations represented on the council are: four attorneys, two automobile dealers, two insurance representatives, two store managers, a dentist, a medical clinic administrator, the president of a printing company, the president of an air-conditioning and heating company, the manager of a church publishing house, a development director of a church college, a business manager of a church, a tax assessor, a retired sales executive, a public school superintend-

The Church Council is composed of the president of the Church, the vice president, the presidents of the 19 districts, one elected lay representative from each district, and three pastors and three lay representatives elected at large.

ent, and a professor of education at a state college.

(Actually the Church Council ought to have 46 members, but one of the district presidents is also the vice-president of the Church. Thus the 46 positions are filled by 45 men. The secretary of the Church is not a member of the Council, but he is required to be present as recording secretary. One layman and two district presidents were absent.)

Only one other group in the Church has more authority, and that is the Joint Council, on which all the members of the Church Council also serve. The Joint Council is composed of the Church Council, the members of the Board of Trustees, and the secretary of the Church. The Joint Council's duty is to "function as the legislative agency of The American Lutheran Church in the interim between General Conventions in order to deal with emergency situations which necessitate action before the next General Convention."

When one evaluates the recent Church Council meeting by noting the proportionate amount of time devoted to various issues, it becomes obvious that though the Council is one of the groups highest up in the organizational structure of the Church, its chief concern is with the Church in the setting of the local congregation.

Three Issues . . .

Three issues to which the Council devoted more time than to any others were directly related to the local congregation and had as many theological implications as practical ones. They dealt with the ordination of a pastor, the calling of a pastor, and the liturgy. Stripped to the fundamentals, the issues revolved around the type of relationship in the parish that will enable a congregation to worship most effectively.

The Church Council authorized intensive study of the Scriptural teaching on ordination, its theological implications, and its historical development.

Time was when only pastors actually serving congregations could be ordained. As church administration became more complex and there was a recognition of the need for specialization in such callings as professors, editors, chaplains, welfare directors, etc., the question was raised whether these "specialists" were entitled to ordination if they had graduated from a theological seminary.

This led to such questions as: If a man who is a seminary graduate teaches religion in a church college, can he be ordained? Could this same man be ordained if he taught chemistry or history in a church college? Can a man be ordained in the Lutheran Church for the purpose of teaching in a non-Lutheran seminary, or serving as a religion editor on a secular paper? It was pointed out that ordained men in these positions can provide as effective a witness in today's culture as can pastors in the Church.

Closely allied with the question of ordination was the consideration of current practices in calling a pastor. Different procedures have been followed in the three merging bodies. The Council decided to give continued study to procedures by which congregations call pastors, so that good order may be preserved and the rights of the congregation protected.

Touching most closely the spiritual life of the individual Christian is his worship. A diversity of opinion exists within the three merging bodies as to what is the most effective kind of worship, one that tends toward the highly liturgical or the more informal.

The attention of the Council was directed to the seeming disagreement between Article III of the proposed model constitution for congregations and a statement in the United Testimony on Faith and Life. The latter says that "for the true unity of the Church it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments, and that it is not necessary that human traditions or ceremonies instituted by men be everywhere alike."

A statement in the proposed model constitution for congregations says: "The public services of this congregation shall conform to the authorized liturgies and rituals of The American Lutheran Church and the author hymnbooks of the Church shall used in its worship and its scho Fear was expressed that this m lead to an undesirable emphasis on necessity for a uniform liturgy. It pointed out that this was onl "model" constitution to act as a g to a congregation writing its cons tion, and that it had the right to a such worship practices as would meet its worship needs.

Aware of a strong feeling in s circles that there is too much em sis on "high church" liturgy, Church Council in making its app ments to the Standing Committee Worship and Church Music, st that it had purposely chosen s who represent a "low church" p of view.

Other Items

Among other items of business official action, the Council:

• Assigned to Dr. William Lar secretary of the Church, some of duties that would ordinarily be signed to an assistant to the presid

• Recommended the establishment an American Lutheran Church Copenhagen, final details to be wor out by the Division of American M sions with the approval of the J Council.

• Designated Wartburg Seminary the location for the archives of ALC and authorized the calling an archivist, who is to work in c collaboration with the Historical stitute at Luther Seminary.

• Chose Denver, Colo., as the site the next Church convention, Oct. 25, 1962.

• Named representatives from ALC to the assembly of the Wo Council of Churches to be held India in 1961. They are Dr. Fred A. Schiotz, Dr. Henry F. Schuh, William Larsen, Dr. Alvin N. R ness, Dr. Edward C. Fendt, Dr. G lerd Falde, Dr. Dorothy Haas, R L. David Brown, and Dr. R. W. M tel.

• Recommended that a full-time p son be called to direct the progr of the Military and Other Gove mental Chaplaincy Service Committ

Hymn of the Month

For September — "For the Beauty of the Earth"

Service Book and Hymnal — 444

By Laurence N. Field

Ve have come to the month of fruits and harvest, e to count our blessings and thank God. So we pro- e the following twenty-four as a starter for Sep- ıber.

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,
Christ our God, to thee we raise
This our sacrifice of praise.

spirited and popular thanksgiving and harvest ival song, it is in most major hymnbooks, including American Lutheran Churches, with the exception he Missouri Synod. It is in the form of a toast, might say, somewhat after the manner of Ps. 116, A curious thing about this hymn is that it was ginally a Communion hymn, which raises a theo- cal question. Note that each stanza ends with the ds:

"Christ, our God, to thee we raise
This our sacrifice of praise."

ince Christ is the "last great Passover, sacrificed for (Heb. 9, 26), there are those who think that it ot right to refer to the "raising of a sacrifice," as if e-enact it, as the Catholic Mass and many Anglican ırches do. Many hymnbooks have therefore changed final phrase to read:

"Lord of all, to thee we raise
This our song (or hymn or psalm) of praise.

ur ELC and ALC hymnaries have done this, and (interestingly enough), the Episcopal hymnbook, the famous British "Hymns Ancient and Modern." ers, for instance the Missouri Synod, omit it en- y. Here we have an example of items that hymn- ς editors have to make decisions about. This hymn oo good to be omitted for the sake of a phrase. I ıld have preferred some change in the readings, as ther hymnals, but found it not too hard to settle the original as here. Maybe we should not have all this, and the less we know about its history the better! "Where ignorance is bliss, 'tis folly to be wise!"

And yet—since this lovely hymn is no longer in the category of Holy Communion, but in that of Harvest Festival and Thanksgiving, perhaps all this hair-splitting and to-do about a word is needless scholasticism. We have never yet heard of a Church drive or extra endeavor without eloquent references to "sacrifice" and "sacrificial giving," nor have they been criticised as disturbing our proper conception of the atoning sacrifice of our Lord. And we doubt if any of our church goers will attach anything sinister to these closing lines. Indeed, they are a Bible quotation from Heb. 13:15: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." What do you think?

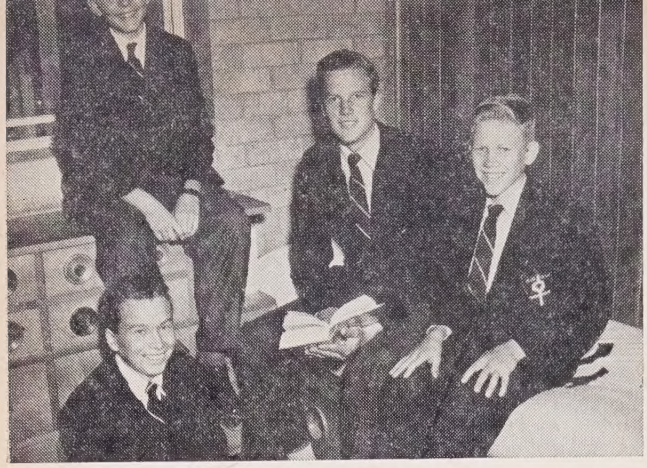
There is no agreement as to the best melody for this text. SBH chose the British melody "Heathlands" as No. 1. It was written by Henry Smart for another hymn, "God of Mercy, God of Grace" (not in SBH). He was an English organist and composer of note. He also knew how to build and repair organs. The last fourteen years of his life he was blind. I do not prefer this seldom used melody. It is not associated with the text, and furthermore I do not like the descending movement of the last line. Praise should go up, not down!

Two cross references to other melodies are given at the bottom of the page. The one called "Dix" is usually associated with this text. It is a shortened form of a German chorale, "Treuer Heiland, Wir sind hier," which was re-named after William Dix because of its use with his Christmas hymn "As with gladness men of old" (SBH 52). Conrad Kocher, composer of the melody, was a prominent teacher and director of choral music, particularly in the field of a cappella singing (i.e. without accompaniment).

The second cross reference is to our own Ludwig Lindeman's melody, "Fred til Bod" (SBH 100). We have discussed him before in this series. This is the melody that we of Danish-Norwegian background are most used to. It is a happy, solid melody, and carries the text very well.

We suggest that this hymn be read both responsively and in unison, as well as being sung. It is a noble hymn and will lift our gratitude as we count our blessings one by one.

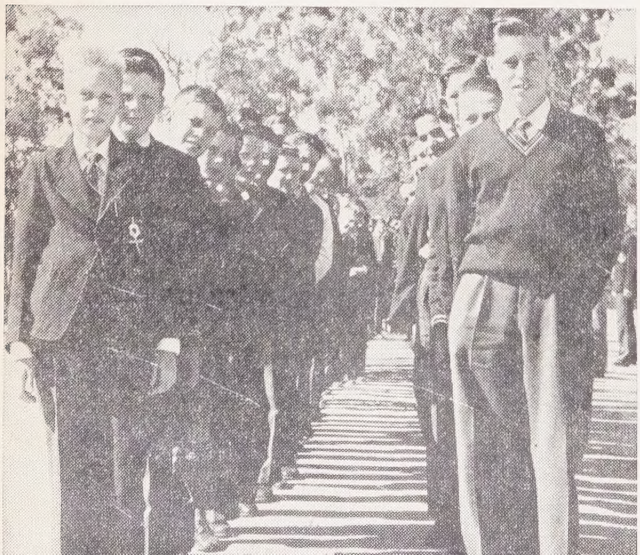
Our Academ



American boys wearing the "old school tie" are sons of missionaries Edward C. Hartung (bottom), Rev. Albert D. Fredricks (center) and Ress Boettcher (right).

Above: The school nurse, Miss Cairns, stops to talk to a senior student. Not a deaconess, she carries the title "sister" like famous Australian nurse Sister Kenny.

Below: Framed by famous "gum trees" (eucalyptus), boys line up for luncheon formation. At left is American Gregory Heist, son of ALC missionary Martin Heist.



THANK GOD FOR St. Peter's!" said the letter. One the several missionaries from our New Gui mission whose children are enrolled wrote it, expressi his own fervent gratitude for St. Peter's Lutheran C lege of Brisbane, Australia. Parents from many pla in Australia and Oceania would say the same thing.

Australians know a good deal about our coun through our television programs, about our people fr our servicemen who were "down under" during last war, and about our church through using publications. We ought to know about them, too. A St. Peter's is a good place to begin.

"College" is Australian for "academy." St. Peter's very like Augustana Academy in Canton, South D kota, or Oak Grove High School in Fargo. A visi to the campus soon notices a no-nonsense atmosph This is a school that still calls geometry Euclid a enrolls boys in Greek at 16 if they are thinking of ministry. Students can attend the movies once a mon but dating, it is felt, is better left until after graduati But there is a great deal to do.

The sports program has a British Commonwea flavor, including cricket, rugger, football (with pecul Aussie rules), swimming, and "athletics." The la term is the Australian word for track and field eve

The Flavor Is Different

But though the flavor is different at St. Peter's, basic ingredient of its life is familiar. The Christ emphasis attracts both day students from Brisbane it and boarding students from the colorful far west plains, land of the kangaroo, and from exotic pla in Oceania. For students from homes far from a chu the school chaplain, Pastor Meyer, conducts a d confirmation class.

The school is built in a suburb with the magnific name of Indooroopilly. Begun in 1945 in a Victor mansion framed by lovely old gum trees, it has gro to 352 students and overflowed into other buildi The latest, a new brick boys' dormitory, is the fin they say, in Australia.

Down Under"

By Chaplain Oliver K. Olson

The bills are paid by the Queensland synod of the ELCA. The initials mean what they do for us, except or the "A." It's the UELCA with which the ALC erates the New Guinea mission. The *other* Lutheran dy in Australia, ELCA, is commonly, and surprisingly, lled "Missouri."

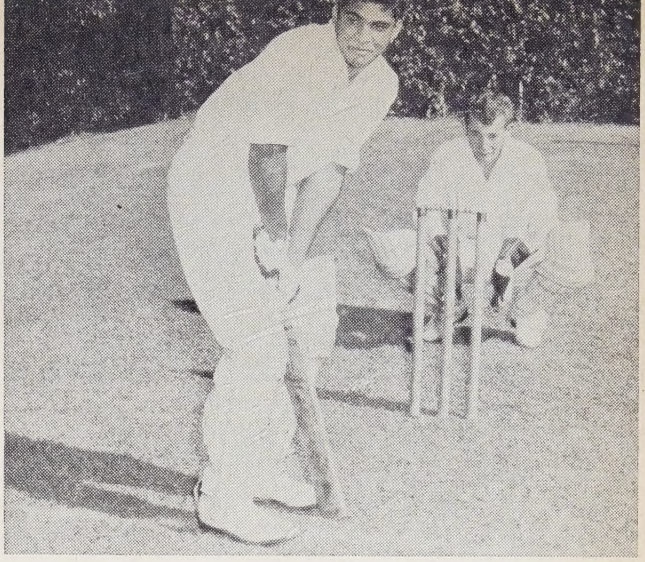
Presiding over the school is ramrod-erect Herman ilhelm A. Löhe, vigorous upholder of scholarship d discipline. "No democracy here!" he says with a ile as he introduces the prefects, a stalwart group older boys who assist in maintaining order.

Zion Hill

Headmaster Löhe, brother of UELCA President- eneral Max Löhe, is also great grand-nephew and mesake of the famous pastor of Neuendettelsau in ermany, spiritual father through his missionary train- g of both the ALC and the Missouri synods. A native- rn Australian with a slight British accent, Mr. Löhe eaks German in his own household and treasures s old editions of the German poets. A sometime star otballer at Queensland University, he also coaches . Peter's football and "athletic" teams.

Lutherans first came to the state of Queensland in 38, inspired by Pastor Johannes Gossner of Bethle- m Church, Berlin, to try a new plan of mission work. ney would influence the aborigines by the quiet, in- strious example of their lives. They built their homes d their church on a hill near Brisbane and named it ion." The aborigines now have moved west and the y has changed and grown, but the pioneers on Zion ll would be proud of their present-day heirs and the iet influence on Australian life that comes from the ool on another Brisbane hill.

One of the pleasant opportunities of overseas travel the discovery of institutions like St. Peter's College. utheran travellers to Australia should put it on their of things to see. They will soon feel that the church ere is "our" church, and that St. Peter's deserves a ce in our affection as our "other academy."



Cricket is the summer sport at St. Peter's. The object of the pitcher (known as the "bowler") is to knock the two pegs off the "wicket." The batsman above, a student from Malaya, is there to see he doesn't.

Above: American influence is presence of Co-eds, rare in Australian boarding schools.

Below: Headmaster Lohe sits for photograph in Australian academic garb.

Bigotry with Candor

Hope Without Substance

The hope that the next presidential election will be decided on purely political grounds does not seem well founded. We may be smoother than we were in 1928, but we have not settled our problems merely because we talk about them less. The relation of the Roman hierarchy to American politics is still a burning question even though Baptists and Catholics embrace in a happy delirium.

The Unbroken Leg

To most Americans nurtured in the idyllic precepts of Thomas Jefferson, viz. that a man's religion does not rob my pocket or break my leg, this is an unfortunate situation. If a man is able and loyal, what does his religion have to do with it? Jefferson gets a boost from Voltaire and we say, "I may disagree with what you say, but I shall defend to the death your right to say it." In other words, let us live and work together with people whatever their race, color, or creed. This is the American way and this is the Christian way.

Most of us would be false to something wonderful if we did not believe this and acted as if we believed it. The right of Mr. Kennedy to be a Roman Catholic is an inalienable right just as it would be his inalienable right to be a Presbyterian or a Rosicrucian. And this, of course, is what Jefferson in his gentle, sunlit manner intended to say.

Man in a Vacuum

Unfortunately Jefferson's idea is built upon the shaky premise that religion is only something private. For him what a man believed religiously was ultimately unrelated to what he did politically. A man could pray, sing, worship, and even perform acts of charity without affecting the political community. Hence, why should he not have as much of this innocent kind of freedom as he could use? It did not break your leg, did it, or rob your pocket?

The Body Politic

Indeed this kind of religion does not. If faith is merely a taste which a man can indulge like a fondness for Sevres or shellfish, it need not worry anyone. But faith is not only an individualistic bent. It is also t massive social strategy of the Soviet and of Isla it is the old, wise, and a trifle weary geo-politics Rome. And if the Soviet and Islam are religions, who can doubt, are we still to believe that it breaks bones and robs no purses to be religious in *that sens*

It is at this point that doubts about the relationship Rome to its faithful insinuate themselves. If to be Roman Catholic were nothing more than a cool a incidental bow in the direction of piety, we could s with Jefferson that nothing could matter less politica than a man's faith. But to be Roman Catholic means be a member of a religio-political body which speaks final word to me. Hence the important question to a is not what Mr. Kennedy intends to do with the Rom Church, but what the Roman Church intends to with Mr. Kennedy. For what the Church intends to with one of its faithful, that it ultimately gets do

Presbyterian Eisenhower

This is clearly the difference between Mr. Kenned Catholicism and Mr. Eisenhower's Presbyterianism. T latter may tickle the vanity of some Presbyterians s unconvinced by the otherworldliness of Calvin. But hardly fits into a Presbyterian strategy to win Amer for the Westminister Confession. With the Rom Church it is different. I do not think the Church h any motives more sinister than winning the nati to its faith. But this motive she does have. And attaining her end she will use what means are hand—even political ones. It would be strange inde if she does not consider the election of Mr. Kenne as a means to this end. This I find disquieting.

ur Vacation Potpourri

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

[AVE YOU EVER FELT alone and out-of-place when attending a church service as a visitor? I have, sorry say, many times. It happened just recently during our) weeks vacation which we spent camping in the rthern Midwest. Certainly the pastor of a country gregation knows his own members and should be able spot strangers without fail. Just a few words of wel- ne, which many other pastors say on any Sunday when tor are present, might have been enough. Or per-)s a few words of friendliness when shaking hands h the pastor after church might have made the stran- feel that he belongs to The Great Lutheran Church the World after all, not merely his own home congre- ion.

Naturally we signed our names in the church guest)k. Of what value this book can be if visitors are not de welcome I fail to understand, except perhaps for tistics.

have visited many Lutheran churches in quite a different countries, and—as human beings go—I have nd friendly and unfriendly congregations and pastors erywhere. So I am by no means blaming anyone in ticular. I was merely thinking of the fact that the rld has become so small now that more and more tors will come to the remotest country churches, no tter where.

can very readily feel at home in any Lutheran urch, having been "brought up" on the German Lu- ran, ULCA, Augustana, Norwegian Lutheran, and lly the ELC liturgies, no matter whether I was made lcome or not.

Last fall I visited a large non-Lutheran Protestant urch in New York where strangers are cordially greeted l where I was astonished at how many good old Lu- ran hymns were sung during the service. Even St. rick's Cathedral in New York, where I went sight- ing with my little daughter Kristin, welcomed us with Bach organ prelude, so dear to us Lutherans, "Jesu, of Man's Desiring."

But this brought me far, far away from our camping to the forests of Northern Michigan. No doubt this s quite an experience for us who are used to roaming forests and mountains of Europe without even think- of insect repellents, snakebite sets, poison ivy oint- nts—and not to forget: bears. After a handsome, big, ck bear crossed the highway in front of our car, we nitely revised our bright idea that some day we would like to go on a nice, long hiking trip into the woods. Nevertheless we proved our kindness to the wild animals (how could we do otherwise?) by letting a bear upset our garbage can one night and consume all the delicious left-overs from a pancake and lots of syrup supper. That's why we came home with the proud and dusty marks of bear paws on our car's front fender!

Our children, too, can tell of many new experiences, particularly in inter-denominational relations. Having lived all their lives in predominantly Lutheran areas, they have had little contact with non-Protestant children. Our camping neighbors were Catholic, whose children had never met children of a Protestant pastor. It didn't take very long, however, before all the children played together happily, even if they were occasionally expounding—in a friendly way—the teachings of the Protestant and Catholic churches.

When little Timmy, age 5, got bronchitis, we had to take him to the closest hospital, which was Catholic. Never in his life had he spoken to a nun before. What nuns are and do had been a complete mystery to him up to that time. He was surprised to find them kind and friendly—they even teased him a little.

Camping with three children, one of them a baby, is by no means a vacation, though it definitely is a change of atmosphere. We were brought together more closely as a family unit, and we lived closer to nature and farther away from the comforts of modern living and our daily tribulations. I can recommend camping highly for any family with children over the toddler age. If the weather is favorable, it can be enjoyed by all, provided everyone is willing to pitch in with the work. A camping family is never bored, is completely independent as to time and place and has but little more extra expenses than usual after adequate camping equipment has been purchased.

For the Family Altar

J. R. Heste

Toward the Thirteenth Sunday After Trinity — *Influence of Exam*

The Epistle: Romans 7:7-25 • The Gospel: Matthew 5:43-48

Monday, September 5

SO—AS

2 Chronicles 26:4

And he did what was right in the eyes of the Lord, according to all that his father Amaziah had done.

These words were spoken of King Uzziah who came to the throne when he was sixteen years old, and reigned for 52 years. His record was not without blemish, but for the most part the kingdom prospered during his reign. This is ascribed to the fact that he was obedient to the heavenly vision as revealed by the prophet Zechariah, but not to be minimized is the fact that he was armed by the good example set for him by his father. This is a plain case of "As Father so Son." Example, good or bad, makes an impress difficult to erase.

Help us to remember, dear Father, that we are constantly making marks, we are leaving impressions, that have an influence on other people. We pray You will forgive us for the signs of sin in our lives and strengthen us to trace the course of righteousness.

+

Tuesday, September 6

THE TEACHER

John 13:15

"For I have given you an example, that you also should do as I have done to you."

Christ knew that it was necessary to add example to precept. He not only told His disciples what to do, He showed them how to do it. In bringing home the lesson on humility, when He had washed the disciples' feet, He spoke the words quoted above. In this way He made perfectly clear to them the ideals and aims He was asking them to adopt. When Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me," He was not asking them to do something they failed to see in Him. He exemplified His instruction.

Teach us the value of consistency, blessed Jesus; the agreement of what we invite others to do with the clear example of how it is carried out in our own lives. Actions speak louder, and more impressively, than words. In Your Name we pray. Amen.

+

Wednesday, September 7

EVIDENCE

James 1:22

But be doers of the word, and hearers only, deceiving yourselves.

James is insisting that the Word God does not come to anyone with po unless it gets into the whole life of person. Merely to hear the Word with letting it have free course is of no g This can be nothing more than "in ear and out the other." When the W remains as ineffective as that we dec ourselves, but it is not likely that deceive anyone else. The evidence of exa ple is ever the sign for which people lo "That man hears the Word of Go they reason; "now where is the evid that it has made a difference in his lif

We pray, O Lord, that Your W may come to us with power, that we s hear it with the inner ear of true sponse to its transforming power. T we shall be good witnesses to the cha that is made when You reach the h of man. Amen.

+

Thursday, September 8

ILLUSTRATION

Titus 2:7

Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity.

Titus was a young pastor given the charge to bring people to Christ. Paul told him to teach carefully, for that was important. He should show gravity, be deeply serious, and be sound in his speech, reason logically so that no one could trip him up or find a loophole in his presentation. But above all he should live in such a way that he could present himself as an example, "show himself in all respects a model of good deeds." Good ideas are fine but they do not attract others unless they are shown in terms of living results.

All of us who bear the Name of Christ are called to bear witness to the Word. Equip us to be in all respects models of good deeds so that in the contacts we make in our every day we will illustrate the faith to which we are called. Amen.

Friday, September 9

HOME LIFE

2 Timothy 1:5

I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your Mother Eunice, and now, I am sure, dwells in you.

The point Paul makes is not that Timothy inherited his faith, but that the atmosphere in which he was raised was inducive to faith. No one can inherit Christian faith, but those who are Christian bear an influence upon those in their midst, and especially of the same household. That is what makes parentage such a responsible position. Mothers and fathers have much to do with the Christian faith a child grows with and the impress is made both by precept and example, the latter especially.

Bless every home, dear Lord, that those who are learning therein shall have Your will graphically illustrated to them by those who are responsible for their keep and care. May they set good examples in the Christian faith and way of life. Amen.

Saturday, September 10

IN HIS STEPS

Hebrews 12:3

Consider him who endured from s ners such hostility against himself, so t you may not grow weary or faint-heart

The perfect example for the Christ in the conduct of his life is the Lo Jesus Himself. This Example is imp sible to attain, of course, yet that does mean that we are not to look upon Chr as our Model. In every situation we sho ask, "What would Jesus do now?" M we endure hardship for the sake of cross? Jesus did. Must we show kindn to someone when another voice says should be unkind? What would Je do? It should be the aim, always, to the Spirit of Christ rule in our hear

How easily I can be led astray fr Your rule, O God; how naturally want to "do it my way!" Let me the steps of Jesus in the Word, a prayerfully, carefully, plant my feet them. Hear me, O God, for the sake Jesus. Amen.

harges Complacency Toward World Tensions

Dr. Jon L. Regier of New York, ecutive secretary of the National uncil of Churches' Division of me Missions, scored here what he led the "complacency, vagueness d idea-lessness" of the average erican church in the face of na- al and world tensions.

"In our confusion it seems easier give in to the forces about us than be moving forces ourselves," he d more than 500 clergy and lay egates to the annual Conference the Christian World Mission.

The week-long meeting is one of e such conferences held yearly in sections of the U.S. It is spon- ed by the National Council's Di- ions of Home and Foreign Mis- ns, its Commission on Missionary ucation, and United Church Wom- an NCC general department.

Most church people, declared Dr. gier, do not comprehend the sig- icance of the economic, ethnic and ial changes which have occurred in s country since 1950. A contributing tor to Americans' sense of inse- rity, he pointed out, is their mo- ty.

In spite of growing church rolls, urred by members' need for "to- herness," he said, "the church ms to find it more difficult to speak the people with clarity and pene- tion."

Speaking on "Heritage and Hori- ns in Home Missions," Dr. Regier served that "as an institution the urch is still molded by society rather n molding society."

He urged churches to "be a mis- n" instead of just supporting mis- n projects, and called on denomi- ional mission boards to reappraise eir image of themselves as self- rpetuating institutions."

The home missions executive also ommended "Christian cells" in the rketplace, the slum, the fields and tories.

Dr. Regier cited the growing Spanish-speaking population and the "grey zones" of the rural-urban fringe as among areas where the church must speak in clearer tones to be understood.

Criticizing the "built-in materialism" in American churches, which he labeled "our chrome-plated, gadget-filled Gardens of Eden," he said:

"Let us not make our churches so sound-proofed that we cannot hear the cries of the lonely, the hungry and those discriminated against."

He charged that the church which "runs away" from the influx of "undesirables" creates the slum and that the slum represents "an attitude of materialistic man."

"As our churches go, so goes the nation," he said.

"Kneel In" Campaign

A new phase of the Southwide sit-in movement was opened in Atlanta, Ga. when small groups of Negro college students visited six white Protestant churches in what apparently was the start of a 'kneel-in" campaign to speed church integration. No major incidents were reported.

Accompanying the 25 Negroes were several white students. They visited First Baptist, Druid Hills Baptist, First Presbyterian, St. Mark Methodist, Grace Methodist and the Cathedral of St. Philip (Protestant Episcopal).

Negroes have made sporadic visits to Atlanta's white churches in the past and for several years small numbers have attended local Catholic churches.

The "kneel-in" campaign was initiated by the Student Non-violent Coordinating Committee, of which Dr. Martin Luther King, Jr., a Negro Baptist minister and integration leader, is advisor. It was joined in the drive by the Atlanta committee on the appeal for human rights in the churches.

At the Cathedral of St. Philip, a Negro youth received communion with a White girl. At the First Presbyterian church seven Negroes sat among the congregation. Others at Grace Methodist, which was full when they arrived, sat with the overflow congregation in an auxiliary room and heard the service through loudspeakers.

—RNS Photo

ECUMENICAL LEADERS—Enjoying an intermission period at the International Teaching Conference in Strasbourg, France are three of the 700 participants in the event sponsored by the World Student Christian Federation. They are WSCF general secretary Philippe Maury of France; Herluf Jensen, executive secretary of the National Student Christian Federation in the U. S.; and the Rev. Malcolm Boyd, Episcopal chaplain at Colorado State University.

Ushers at the First Baptist Church refused to seat three Negroes among members but permitted them to stand in the foyer throughout the service.

"They were just a bunch of agitators," said F. Joe Vining, chairman of the ushers. "They wanted to separate and sit where they pleased."

A white Harvard University graduate student and two Negro women from Atlanta colleges were at first prohibited from entering, then welcomed to, St. Mark Methodist Church, where newly-elected Bishop John Owen Smith was preaching his first sermon as head of the denomination's Atlanta Area. Afterward, Bishop Smith shook hands with the visitors and thanked them for coming to hear him.

Dr. King said the "warm reception by clergy and layman" reported by most of the students indicated that many Southerners would welcome the chance to rescue the church from its moral dilemma on the race issue.

"We hope college students all over the South will give them that chance this fall," he added.

Communists Admit Church Strong in Hungary

Tarsadalmi Szemle, monthly review of the Hungarian Communist party, complained that "no sudden conversion of Hungarian farmers to a materialistic philosophy can be hoped for."

In its present drive to collectivize the nation's farmers, the government is meeting with solid opposition. Religion and nationalism are the chief obstacles to Communist plans.

The magazine doubted that the older generation of farmers could ever be weaned away from religion. But it also urged caution in approaching the younger generation.

"It will take a long-term propaganda (program) for enlightenment," the review declared, before progress can be expected. Where questions of religion are concerned, adult education leaders were warned to proceed slowly.

A positive rather than a negative approach was recommended by the party organ publication. It said farmers must be reminded through every media of communication that "all good things come from the Soviet Union."

Among Lutherans

Lund-Quist Resigns as LWF Head

Dr. Carl E. Lund-Quist resigned as Executive Secretary of the Luthe World Federation at the Officers' meeting on Aug. 3, 1960. The resignation the 51-year-old churchman was announced by Dr. Franklin Clark Fry, presid of the Federation, in a letter to all staff members:

"I have the regretful duty to inform you that our true friend and truss Executive Secretary, Dr. Carl E. Lund-Quist, resigned from his post ' reasons of health' yesterday at a meeting of the Officers. It was not a ha decision, he told us, but one that he had arrived at more than two mon ago after mature consideration of his own future and of what he regards the best interests of the Federation.

"Happily this unwelcome surprise does not mean that Dr. Lund-Quist is suffering from a new attack of illness. All of us who are with him feel that he looks and acts better than he has for some time. His five months of rest and recuperation have done him substantial good. We look forward hopefully and even confidently to years of future activity for him in other assignments in Christ's Kingdom. He has made this startling move only because he conscientiously believes that the executive secretaryship of the Lutheran World Federation demands a man who is not impeded by restricted vitality or physical handicap of any sort.

"To fill the breach, Pastor Kurt Schmidt-Clausen has been appointed as Acting Executive Secretary to serve until the next meeting of the LWF Executive Committee, which will probably take place in June 1961. I am confident that you will loyally uphold his hands and will do everything in your power to enable him to carry his new and weighty responsibility well for the good of our beloved Lutheran Church and, far higher still, to the glory of God. We greet Pastor Schmidt-Clausen as the new chief of staff for the months ahead. He has pledged to give his best and he deserves our trust."

Dr. Lund-Quist was elected LWF executive secretary in 1952 at the time of the Hannover Assembly. Before that, he had been acting executive secretary for almost a year, following the death of Dr. S. C. Michelfelder. Dr. Lund-Quist holds honorary degrees from several American colleges and was awarded the Order of Merit by the German Federal Republic in 1957.

No Doctrinal Agreement Reached by S. Conference

The Lutheran Synodical Conferer ended its biennial convention in M waukee, Wis. without reaching a so tion of its doctrinal problems.

Delegates approved a resolution ca ing a recessed meeting after Easter 1961, as requested by the presidents the four synods comprising the co ference and the president and vi presidents of the synodical conferen

The recessed meeting will be c voted exclusively to the doctrinal d pute, in which the Wisconsin Syn and the Evangelical Lutheran Syn (formerly Norwegian Synod) have cused the Lutheran Church—Missou Synod of unscriptural practice in pra ing and working with other Luthera with whom they do not have doctrin agreement.

These three bodies and the Syn of Evangelical Lutheran Church ma up the conference. Together th represent about 2,800,000 Lutherans

Moments before the recess was quested the convention approved compromise proposal aimed at relie ing tension by calling for a study the dispute by foreign theologia representing conservative Luther Churches in doctrinal harmony wi the Synodical Conference. The stu had been proposed as a means throwing new light on doctrinal d cussions between the synods of t conference. The Wisconsin Synod r cently reported an impasse in the neg tiations and implied that future tal would be pointless.

A preliminary report by the stu group was called for before the r cessed convention of the Evangelic

theran Synod this November, with full report before the regular con- tion of the Wisconsin Synod in the mer of 1961.

Also approved was a resolution ask- the four synods to express their de- s regarding the possible creation an international federation of con- sional Lutherans. A similar expres- n was requested of churches oughout the world that are in doc- al agreement with the Synodical nference. The responses are to be mitted before the Conference's next nnial convention in 1962.

The proposed international federa- n of so-called confessional Luther- would embrace nearly 400,000 Lu- rans in Australia, England, Ger- ny, France, Belgium, Denmark, land, India, South America, Ni- ia, Canada and South Africa, be- es constituents of the Synodical nference and the National Evangeli- Lutheran Church in this country. e latter has some 10,000 members is affiliated with, but not a mem- of, the Synodical Conference. The eration idea was recommended by second international conference of theran theologians in agreement h the Synodical Conference, held nearby Thiensville, Wis., preceding conference's biennial convention.

Sponsors of the resolution empha- ed that the federation was not to regarded as a rival organization to Lutheran World Federation, with ich the Synodical Conference rches are not affiliated. The Synodi- Conference as now constituted would be unaffected by the pro- ed federation.

osing of Lutheran Negro Colleges Urged

Closing of two Lutheran schools in South which, in effect though not admission, are operated as Negro eges was called for at Valparaiso, ., in an anti-segregation resolution pted by some 300 professional rch workers and laymen attending annual meeting of the Lutheran man Relations Association of Amer-

The resolution supported a recom- ndation by seven members of the ociation's board asking that Im- nuel Lutheran College at Greens- boro, N. C., and Alabama Lutheran Academy and College at Selma, Ala., be closed. The schools are operated by the Evangelical Lutheran Synodical Conference of North America.

—RNS Photo

"PLEASE DON'T EAT THE DAISIES"—These three Lutheran nuns seem to be wondering whether to use spiritual or temporal influence to restrain an errant goat from devouring a floral border at their community near Darmstadt, Germany. They belong to the Ecumenical Sisterhood of Mary, formed after World War II.

In other actions, delegates urged Christians to do their part in ending prejudice and outbursts against the Jewish people and commended Evangelist Billy Graham for his stand against racial discrimination in the Christian church.

Closing of the two schools, said the board members' recommendation, is in keeping with the idea of the Christian community as a unified one. It also said the schools are no longer properly equipped and cannot do the job which other church-related schools are able to do.

The resolution called for the absorption of qualified students and faculty of the two colleges by other schools supported by the conference.

Noting that "there is still found among Christians today a very general attitude of prejudice against Jewish people, expressed in stereotypes of many kinds," the Association called on Christians to make an examination of conscience and to strive for more genuinely Christian actions in their relations with Jews.

Billy Graham was prasied especially for his refusal to speak before segregated audiences and for repeatedly speaking out against bias in the Christian community.

Lester B. Granger, executive secretary of the National Urban League, addressing delegates, described the sit-in movement in the South as "one of the truly important social developments of the decade" and said it is much larger than many people realize.

Reinartz to Become Seminary President

Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America since 1947, has been named president of the Lutheran Theological Southern Seminary, Columbia, S. C.

His appointment was announced by Dr. William E. Eisenberg of Winchester, Va., president of the seminary's board of trustees. He succeeds the Rev. John L. Yost, whose appointment expires the end of this year. Dr. Reinartz will assume his new duties on or about January 1, 1961.

A former president of the National Lutheran Council, Dr. Reinartz is now serving as a member of the General Board of the National Council of Churches, and is chairman of that agency's Pension Committee and Board, and a member of its Committee on Long-Range Planning and its General Committee on Business and Finance.

Librarians Initiate Microfilming Program

A program of microfilming Lutheran historical documents, such as minutes, periodicals, or journals, is being initiated by a group of Lutheran librarians, archivists, and seminary professors. At a meeting in Minneapolis, the group elected a continuation committee to explore ways and means of establishing a professionally supervised program in cooperation with the National Lutheran Council or other interested bodies.

Committee members are Dr. Dorris A. Flesner, Northwestern Seminary, Minneapolis; Miss Alice M. Dagan, Chicago Lutheran Seminary, Maywood, Ill.; Miss Valborg E. Bestul, Luther Seminary, St. Paul; Dr. Henry Scherer, Lutheran Theological Seminary, Philadelphia; the Rev. August R. Suelflow, director of the Concordia Historical Institute, St. Louis; the Rev. Robert C. Wiederaenders, Kankakee, Ill.; and the Rev. William F. Goetz, ALC archivist, Dubuque, Iowa.

September Church-of-Month in Twin Cities Suburb

One of the three congregations planned for Twin City suburbs in 1960 is the church-of-the-month for September. It is Christ the King Lutheran Church, located in White Bear Lake, north of St. Paul, Minn.

The site and first unit for this congregation were purchased and built with sponsorship funds from the Windom Evangelical Lutheran Church, Windom, Minn. This is the second congregation made possible through the Windom congregation. The Rev. Myrwood Bagne, formerly of Frost, Minn., is the pastor of the new church. Services have been held in a theater pending completion of the first unit.

People

Rev. and Mrs. A. L. Rustad of Faribault, Minn., have left on a 19-country tour of Europe.

The Rev. Richard D. Vangerud has resigned as pastor of First Church, Bottineau, N. Dak., in order to accept a call to become pastor of Bethlehem Church, St. Cloud, Minn., effective October 1.

The Rev. Richard Petersen has resigned as pastor of Calvary Church, Omaha, Nebr., in order to accept the call to become college pastor at Augustana College, Sioux Falls, S. Dak. This is a new position on the college staff. Pastor Petersen will begin his new work in September.

Mr. Peter Sethre, a 1960 graduate of St. Olaf College, Northfield, Minn., is youth director on the staff of Bethel Church, Madison, Wis., Dr. Morris Wee, senior pastor.

The Rev. Omar Otterness, who has been pursuing graduate studies at the University of Chicago for the past two years, will join the faculty of St. Olaf College, Northfield, Minn., in Sept ber as an assistant professor of relig While attending the University of cago he has served as pastor of Ver Church, Mukwonago, Wis.

The Rev. Palmer Wold has resig as pastor of St. James Church, in urban Crystal near Minneapolis, Mi in order to accept a call to bec pastor of Morningside Church, Si City, Ia., effective in October.

The Rev. H. O. Egertson, staff e gelist in the ELC for the past years, has accepted a call to bec pastor of Concordia Church, Los geles, Calif. Pastor Egertson was merly pastor of this same congr tion from 1947-51.

The Rev. T. E. Moen has resig from his parish in Englevale, N. D in order to become visitation pasto Granite Falls Church, Granite F Minn., the Rev. John R. Bjorge, pa

Miss Karen Lee Erickson was c missioned as a missionary to M gascar in her home congregation, Savior Church, Page, N. Dak., in J

The Rev. and Mrs. James R. nenberg of Hoople, N. Dak., were ored by their parish recently on occasion of their 25th wedding a versary.

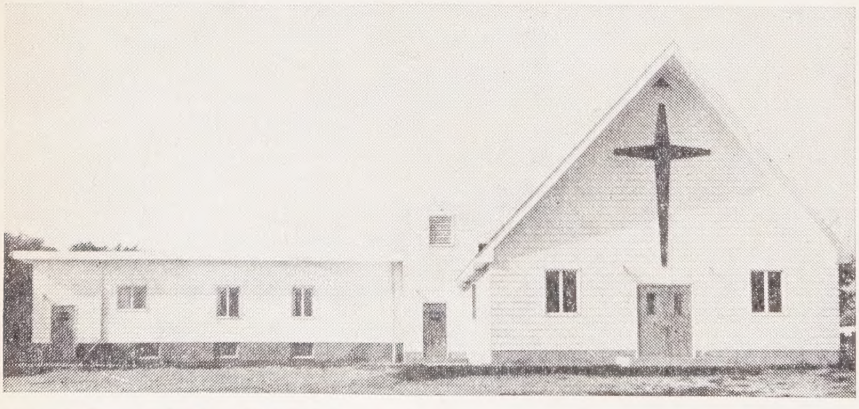
The Rev. Howard Lybeck has signed as pastor of Springfield Chu Springfield, Ore., in order to ac a call to become pastor of Be Church, Roland, Ia., effective in tember.

The Rev. Burness Rogness has signed as pastor of First Church, F yon, Minn., in order to become pastor of Our Savior's Church, Cas Wyo., effective in September.

The Rev. Mandus A. Egge honored by his congregation, St. P ips, Fridley, Minn., in July on the casion of the 25th Anniversary of ordination.

Lutheran pastors of the Taco Wash. area recently made a surp visit at the home of **Dr. W Schnackenberg** of the PLC faculty say thank you for leading the past breakfast hour discussion groups ing this past year.

The Rev. and Mrs. Ansle T. Se son and family were honored a special service recently for ten y of service to Our Savior's Church, Diego, Calif.



MINNESOTA CHURCH DEDICATED—Faith Church, Mentor, Minn., the Rev. P. E. Onstad, pastor, recently dedicated its new church and parish education unit shown above. Dr. A. E. Hanson, president of the Northern Minnesota district, conducted the dedicatory rites. Included in the new construction are a sanctuary, eight Sunday school rooms and a fellowship hall.

he Rev. Myrus L. Knutson was ored in July at a special observance memorating ten years of service his parish, Our Savior's Church, Angeles, Calif.

he Rev. and Mrs. Leander B. ske were honored on their Silver dding Anniversary by their two gregations, Trinity of Westbrook Our Savior's of Dovray, Minn.

Obituaries

The Rev. John O. Ronsberg, asso- e pastor of First Lutheran Church, go, N. Dak., died June 10. He was n May 22, 1883, in Olmstead Coun- Minn. He was graduated from Red ng College and Seminary and was ained in 1913. He served pastor- in Conrad, Mont.; Borup and ley, Minn.; and Oakes, Cogswell, Lisbon, N. Dak. He was associated n Concordia College for a short e before becoming associate pastor Fargo. He was the founder and erintendent of the Parkside Old ple's Home in Lisbon. He married a Haga in 1913. He is survived his wife, two sons, and two daugh-

aul Conrad Pierson, infant son of Rev. and Mrs. Paul Pierson, died denly July 11 of pneumonitis. He born May 30, 1959.

nton Storvik, 85, a long time resi- t of Sidney, Mont., died July 16 Williston, N. Dak. He had served about 20 years on the district Home sion Committee. He also gave large s to the ELC and to Bethel Lu- an Home in Williston. Interest n a fund he set up pays the salary native worker in Madagascar.

rnold C. Christensen, 43, Council ffs, Iowa, was killed in a helicopter h in Chicago on July 27. He was ember of the UELC Church Coun- nd a member of the Commission Research and Social action of The C. He was a consulting engineer Council Bluffs and active in com- nity and church affairs.

Announcements

Evangelists' Schedules

A. H. Mjorud

28-Sept. 4 LEM Conference
gle Grove, Iowa

September 11-15 Rev. M. A. Braaten
Houston, Minnesota
September 18-22 Rev. W. W. Wilson
Clark, South Dakota
September 25-29 Rev. F. A. Sommars
Jackson, Minnesota

Allen V. Lee

September 11-15 Rev. Harvey A. Grote
Sturgis, South Dakota (PTR)
September 18-22 Rev. Carsten Smeby
Cresco, Iowa

Carl Opsahl

September 11-15 Rev. Homer Larsen
Cedar Falls, Iowa
September 18-22 Rev. A. J. Bringle
Randall, Iowa

Want Ads

Rate $1.00 a line, minimum charge $4.00

Wanted: Used church bell. Give description: dimensions, maker, material, age, condition, price. Write Rev. E. M. Berg or Mrs. Ellen Horn, Gonvick, Minn.

For sale: Velveteen altar vestments—1 violet, 1 green altar cloth to fit altar 85" by 17" with 8" drop on 3 sides plus 3" gold fringe. Matching pulpit hangings 17" wide by 35", 3" gold fringe. Emblems on all four pieces. Write Eleva Luth. Altar Circle for information, Eleva, Wisconsin.

For sale: Bonds for sale in $500 units. Maturity from 5 to 15 yrs. Good interest rate. Those interested write to Luther Memorial Home, Madelia, Minnesota.

For sale: Bethel Luth. Homes, Inc., Home for the aged and infirm, Madison, S. D., offers for sale $275,000 in 20 yr. negotiable first mortgage bonds, in multiples of $100, earning 5% interest payable semi-annually, Jan. 1 and July 1. For inf. write Bethel Luth. Homes, Clayton Mullen, Dir., Madison, S. D.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

97½ acres E. of West Union, Ia. on No. 56. All tillable, bldgs. fair. Possession Mar. 1. 680-1A

268 acres of work ground, full set of bldgs. Contact purchase available, $7500 down, bal. at $5000 per yr., incl. int. at 4%. Possession Mar. 1. 680-2A

100-acre farm east of West Union on No. 56. Bldgs. completely modern, good location and good ground. Possession Mar. 1. 680-3A

160-acre farm near Garnavillo, Ia. Modern house, barn with steel equipment, silo. On gravel road and school bus route. Will sell on contract. 680-4A

240-acre farm, very good land and bldgs. Located near Decorah on Hwy 9. Price $63,000. 680-5A

195-acre farm near Clermont, Ia. dairy and beef, barn, 2 story modern dwelling, brick silo and other outbuildings. Cash or contract with easy payments. 680-6A

145-acre all tillable, well drained farm in Chippewa Co., Minn. 55 acres bromo and alfalfa. Partly modern 6 room house. Near Luth. church. Prefer Luth. family. 680-7A

778-acre first class farm with level fertile land, all under cultivation. Modern home. Near school and city. Large Lutheran Community. 680-8A

Home

2-story farm house in Clermont, Ia. 6 rooms, bath and enclosed porch, oil heat. 2½ lots, garage. Also all of Block 98 and ½ of Block 77. Dwelling in excellent repair. 680-9B

FOR RENT

Want house-mate to share 2 bedroom partially furnished double bungalow near Bethel Luth. Church in S. Mpls. Rent $75. monthly, including utilities. 680-10B

Want 2 Christian girls as roommates to share large apt. near loop area. Located on bus line and near Luth. churches. Furnish ref. 680-11B

WANTED TO RENT

Farm

120 to 180 acres farm either for cash or grain-rent. 680-12A

Home

Employed woman wishes to rent pleasant room with kitchen privileges or small furnished apt. S. of Lake and E. of Chicago in Mpls. No smoking or drinking. 680-13B

HELP WANTED

Reg. nurse at modern Church-owned Home for Aged in NW Minn. Husband and wife combination, husband as caretaker or with aged mother or loved one. Excellent apt. furnished. Fringe benefits. Located in town. Near Luth. church. Bus and rail transportation. 680-14F

Organ-piano instructor for a large Luth. church in progressive community of 10,000 in NC Mont. Challenging opportunity for right person. 680-15F

Kitchen help in girls dormitory in South Mpls. near loop. Must live in. Interview any day but Tues. before 10 a.m. and after 2 p.m. 680-16F

Houseparent for Luth. Children's home in Midwest which cares for emotionally disturbed teenagers. Beginning Sept. 1. 680-17F

Want a Lutheran with college degree to occupy position of counselor at Lutheran Student Center in N. Dak. college. 680-18F

College graduate for a ministry of visitation and youth. Growing area; hard work; wonderful people near Chicago. 680-19F

Lady would like helper, over 35, in home, with drivers license. More for home than salary. Light housework. 680-20F

Married man, experienced, for year round work on cattle ranch in Mont. Modern 2-bedroom house. Near church and school. 680-21G

Journeyman pressman, immediately, experienced in letter press and offset press. Commercial shop and weekly newspaper, union or eligible. Western Mont. mountain and University city. All recreations. Give background, experience and phone number. 680-22G

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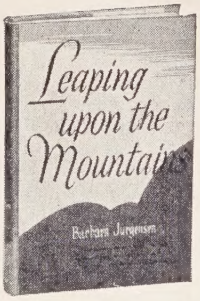

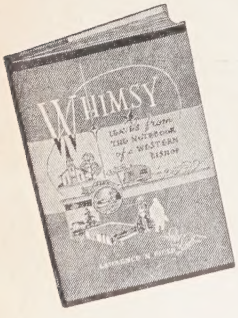

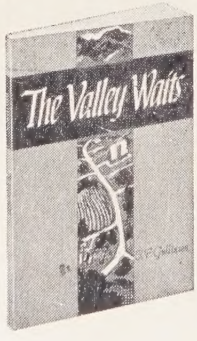

Proved Favorites from the Augsburg Bookshe

At Your Best

by Oscar C. Hanson

Nineteen challenging messages, strongly Biblical and evangelistic in tone written to arouse the reader's spiritual fervor and quicken his zeal for C

Things Common and Preferred

by Karl A. Olsson

A stimulating collection of 51 essays which take a look at varied slices o from the "Christian perspective." Dr. Olsson is author of the popular provocative column in the Lutheran Herald, "Light Dappled with Shad

It's All in the Family

by Joseph R. Hestenes

Through informal, entertaining sketches of family life, the author spotlight importance and influence of active Christianity in the home. Illustrated.

Who Shall Be God?

by Alvin N. Rogness

To be a Christian is exciting. It is exciting to the mind to contemplat vastness of God's ways; it is exciting to the heart to experience the incre love of God for sinners. In this book, the author seeks to startle us fro complacency.

So You're Only Human

by Lily M. Gyldenvand

Here are 34 devotions that seek to unsettle us from living according t limitations rather than according to our tremendous possibilities as childr God. Related Scripture readings, prayers and suitable hymns accompany meditation.

Leaping Upon the Mountains

by Barbara Jurgensen

Despite physical limitations imposed by cerebral palsy, a lad shows tha can be lived triumphantly—if you reach high enough. A wonderful st courage and faith.

Whimsy

by Laurence N. Field

Lighthearted essays expressing a variety of observations on people, F climate and parishional duties by a former president of the Rocky Mo District of The Evangelical Lutheran Church.

The Valley Waits

by T. F. Gullixson

Fascinating portraits of frontier life by a master word craftsman. The captures in sharply drawn pictures the mood and spirit of pioneer days—o a captivating look at rural America and the church in rural life.

Augsburg Publishing House 426 S. Fifth St., Minneapolis 15, Minn.

_____ At Your Best @ $1.75

_____ Things Common and Preferred @ $2.75

_____ It's All in the Family @ $3.00

_____ Who Shall Be God? @ $2.50

_____ So You're Only Human @ $1.75

_____ Leaping Upon the Mountains @ $2.50

_____ Whimsy @ $2.50

_____ The Valley Waits @ $1.75

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